IZHAR-UL-HAQ

(Truth Revealed)

Part 1

by

Maulana M. Rahmatullah Kairanvi

IZHAR-UL-HAQ

(Truth Revealed)

Part 1

by

Maulana M. Rahmatullah Kairanvi

Ta-Ha Publishers Ltd
1 Wynne Road
London SW9 0BB

CONTENTS

This volume marks the beginning of the publication of an important work of scholarship whose translation into English is long overdue. The book, internationally recognised as one of the most authoritative and objective studies of the Bible, was originally written in Arabic under the title Izhar-ul-Haq by the distinguished 19th century Indian scholar, Maulana Rahmatullah Kairanvi and appeared in 1864. The book was subsequently translated into Urdu and then from Urdu into English by Mohammad Wali Raazi. The present publishers are bringing the Wali Raazi translation out as a series in several instalments of which this is the first.

Maulana Rahmatullah wrote the book in response to the Christian offensive against Islam in British India and specifically to counter the subversive attack made by the Rev. C. C. P. Fonder who had written a book in Urdu entitled Meezanul Haq the open intention of which was to cast doubts into the minds of the Muslims about the authenticity of the Qur'an and Islam.

Maulana Rahmatullah's intention in his book was first of all to show that the Bible cannot in any way be considered as a directly revealed book. He does this very effectively by means of his voluminous and authoritative knowledge of the Jewish and Christian scriptures and demonstrates beyond doubt that the Books of the Old and New Testaments have been altered, almost beyond recognition, from their original forms. The work is even more notable in the light of subsequent Jewish and Christian scholarship and the various discoveries that have since been made in this field which all bear out the truth of Maulana Rahmatullah's thesis.

In the wake of the manifest inauthenticity of the Bible, Maulana Rahmatullah goes on to demonstrate by contrast the

indisputable and absolute authenticity of the Qur'an and the Prophethood of Muhammad ibn 'Abdullah, may the peace and blessing of Allah be upon him.

This first instalment which comprises the first chapter of Maulana Rahmatullah's book takes the Old and New Testaments of the Bible and shows convincingly that not a single one of the seventy-five or so books that go to make up the Bible retain their original form and therefore that none of them can properly be considered as divine revelation.

This work, giving to Jews and Christians a new understanding of their own scriptures and also a real comprehension of the Muslim concept of Revelation, and to the Muslims direct knowledge of the Jewish and Christian scriptures and of what the scholars mean when they say that the Bible has been changed and altered.

All quotes from the Bible used in the text of this translation are from the King James version printed by the American Bible Society, New York, 1962. The quotes from the Qur'an are from the English translation by Abdullah Yusuf Ali.

THE BOOKS OF THE BIBLE

These are nothing but names which ye have devised - ye and your fathers - for which God has sent down no authority whatsoever. (Qur'an: 53:23)

The books of the Bible are divided by the Christians into two main parts: The Old Testament and the New Testament.

The books of the Old Testament are claimed to have been received through the Prophets who were prior to the Prophet Jesus, the Messiah. The books of the New Testament are believed to have been written through inspiration after Jesus.

All the books of the Old and the New Testaments together are called the Bible. Bible is a Greek word which means 'book'. Both the Testaments are further subdivided into two parts. The first part of the Old Testament is believed to be authentic by almost all the ancient Christians, while the authenticity of the other part is held to be doubtful and controversial.

THE FIRST DIVISION OF THE OLD TESTAMENT

This collection comprises of 38 books :

1 GENESIS

The Book of Genesis describes the creation of the earth and the skies and gives an historical account of the Prophets Adam, Noah, Abraham, Isaac and Joseph. The book ends with the death of the Prophet Joseph. This is also called the book of Creation.

2 EXODUS

Exodus is mainly a description of the life of the Prophet Moses. It includes the teachings of Moses, his altercations with Pharaoh, Pharaoh's drowning in the sea and the oral communication of God with Moses. It ends with the Israelites' camping in the desert of Sinai. It is called Exodus because it describes the event of the Israelites' exodus from Egypt.

3 LEVITICUS

Leviticus is a collection of the injunctions and laws given to the Israelites during their wanderings in the desert of Sinai. It has 27 chapters.

4 NUMBERS

The Book of Numbers includes events of the census of the Israelites, their history before their departure to Canaan and the injunctions of the Prophet Moses revealed to him by the bank of the river Jordan. It contains 36 chapters.

5 DEUTERONOMY

The Book of Deuteronomy is a collection of those events and injunctions which took place from after the period of the Book of Numbers to the death of Moses. It contains 34 chapters.

The collection of these five books together is called the Pentateuch or Torah. This is a Hebrew word meaning "the law." The word is also occasionally used to mean the Old Testament in general.

6 THE BOOK OF JOSHUA

The Book of Joshua is ascribed to the Prophet Joshua son of Nun who was the reliable servant and minister of Moses. He was made the Prophet of Israelites after the death of Moses. He made war on the Amalekites and was victorious over them. This book describes his life up to the time of his death. It contains 24 chapters.

7 THE BOOK OF JUDGES

The Book of Judges covers the period after the death of Joshua. This period is called the period of the Judges, because, due to their transgression and wickedness God set cruel, foreign kings over them to punish them until they returned to God and repented their sins. Then some leaders were raised up among them and came to their rescue. These Israelite leaders were known as the Judges. It has 21 chapters.

8 THE BOOK OF RUTH

The Book of Ruth describes events in the life of a woman of Moab called Ruth. She was the mother of Obed the grandfather of the Prophet David. She migrated to Bethlehem and married Boaz. They bore a child Obed. His son was Jesse who was the father of the Prophet David. It has only 4 chapters.

9 THE FIRST BOOK OF SAMUEL

The First Book of Samuel concerns the Prophet Samuel who was the last of the Judges of Israelites. Samuel was made king of the Israelites in his period. It also includes the killing of Goliath by David and other incidents up until the death of Samuel. It has 31 chapters.

10 THE SECOND BOOK OF SAMUEL

The Second Book of Samuel describes the events after the death of Saul. It includes the kingship of David and his war against the sons of Saul. It has 24 chapters.

11 THE FIRST BOOK OF KINGS

The First Book of Kings begins with the old age of David and includes the event of his death, the reign of the Prophet Solomon, his death and the lives of his sons up until the death of Ahab. The Prophet Elijah's description is also included. It has 22 chapters.

12 THE SECOND BOOK OF KINGS

The Second Book of Kings includes the events from the death of Ahab to the reign of Zedikiah. The Prophets Elijah and Josiah are also mentioned. It has 25 chapters.

13 CHRONICLES I

Chronicles I comprises genealogies from Adam to Solomon. It also includes short historical accounts leading up until the time of David and gives details of David's reign over the Israelites. It contains 36 chapters.

14 CHRONICLES II

Chronicles II describes Solomon's rule in detail and also gives a short account of various Kings after Solomon up until the reign of Zedikiah. The invasion of Nebuchadnezzar is also covered at the end.

15 THE FIRST BOOK OF EZRA

Ezra I describes the reconstruction of Jerusalem by Cyrus the King of Persia after the invasion of Nebuchadnezzar. It also mentions the exile of Ezra and the return of the Israelites from Babylon to their homeland. It contains 10 chapters.

16 THE SECOND BOOK OF EZRA

Ezra II is also called the Book of Nehemiah. Nehemiah was a cupbearer of Artaxerxes the King of Persia. When he learnt about the destruction of Jerusalem by Nebuchadnezzar, he sought the king's permission and came to Jerusalem. He reconstructed it with the help of Ezra. This book describes all these events and the names of those who helped in rebuilding Jerusalem. These events took place in 445 BC. It contains 13 chapters.

17 THE BOOK OF JOB

The Book of Job is said to be by the Prophet Job whose patience and forbearance are also acknowledged and praised by the Holy Qur'an. He was born in Uz, a city to the east of the Dead Sea. The book mainly consists of conversations between Job and his three friends Eliphaz the Temanite, Bildad the Shubite, Zopher the Na'amathite who insist that the calamities of Job are the result of his sins while Job refutes this. This book is held to be of great literary merit. It contains 42 chapters.

18 THE BOOK OF PSALMS

The Book of Psalms is the corrupt form of the book of which the Holy Qur'an says, "We have given the Zaboor to Dawood." The book is a collection of 150 Psalms, or songs of praise, to God.

19 THE BOOK OF PROVERBS

The Book of Proverbs is a collection of the exhortations and proverbs of the Prophet Solomon. The Christians claim that this book was compiled by Solomon himself. Kings I says: "And he spoke three thousand proverbs." (4 : 32). It contains 31 chapters.

20 THE BOOK OF ECCLESIASTES

The Book of Ecclesiastes is also called the "Book of the Preacher". It is said that the name of one of the sons of David was "the Preacher". It begins with these words: "The words of the Preacher, the son of David." (1 : 1). The book is a collection of exhortations and advices.

21 THE BOOK OF THE SONG OF SOLOMON

The Book of the Song of Solomon is said to be a collection of songs which were composed by Solomon of which the Book of Kings says: "He spoke three thousand Proverbs and his songs were a thousand and five." It has eight chapters.

22 THE BOOK OF ISAIAH

The Book of Isaiah is ascribed to the Prophet Isaiah, son of Amoz, who was adviser to Hezekiah, the king of Judah, in the 8th century BC. When Sennacherib, the king of Assyria, invaded Jerusalem, Isaiah was of great help to Hezekiah, the king of Judah. This book is a collection of his visions and predictions of future events. These predictions according to the Christians were made by Isaiah in the reigns of the kings Azariah, Jotham and Hezekiah. It has 66 chapters. This book contains many passages of great literary merit.

23 THE BOOK OF JEREMIAH

Jeremiah was an apostle and pupil of the Prophet Isaiah. God made him a prophet in the days of Joshua or Zedikiah. He was

sent to the Israelites to prevent them from their perversion. He preached to the Israelites but they did not listen to him. God revealed to him that the Israelites would soon be subjected to a punishment from God in the form of an invasion by Nebuchadnezzar. Jeremiah warned them of this and advised them to surrender but they mocked him. In the end Jerusalem was totally destroyed by Nebuchadnezzar. The Prophet Jeremiah migrated to Egypt. According to some scholars the Holy Qur'an refers to this incident in Surah 2 : 259. It has 56 chapters.

24 THE BOOK OF LAMENTATIONS

The Book of Lamentations is a collection of songs of mourning which are said to have been compiled by the Prophet Jeremiah after the destruction of Jerusalem by Nebuchadnezzar. It has only 5 chapters.

25 THE BOOK OF EZEKIEL

The Book of Ezekiel is claimed to be by the Prophet Ezekiel, the son of Buzi. He was a descendant of Levi, the son of Jacob. He fought bravely against Nebuchadnezzar. This book is said to be a collection of his revelations which consists of predictions, exhortations and warnings to the people about God's Judgement on them and about the coming fall and destruction of Jerusalem.

26 THE BOOK OF DANIEL

The Prophet Daniel was among the wise people who were exiled from Judah and were taken into captivity by Nebuchadnezzar. The interpretation of some dreams of the king were made clear by him through revelations, and the king made him the governor of Babylon. It also includes the dreams of the Prophet Daniel regarding the future of the Israelites. These dreams also contain a prophecy about the advent of Jesus, the Messiah. It has twelve chapters.

27 THE BOOK OF HOSEA

Hosea was one of the prophets of the Israelites. He is said to have lived in the period of Jotham, Azariah and Hezekiah, the kings of Judah. This book is said to have been revealed to him during the period of their reigns. The book mostly consists of his

admonitions to the Israelites against their perversion. His revelations are mostly in the form of proverbs or in symbolic language. It consists of 14 chapters.

28 THE BOOK OF JOEL

The Torah (Pentateuch) claims that Joel was a prophet of God. This book which has only three chapters consists of his revelations and includes injunctions about fasting and warnings against the evil deeds of the Israelites.

29 THE BOOK OF AMOS

Amos is also said to be a prophet. In the beginning he was a shepherd in the city of Tekoa. He was made prophet by God in c. 783 BC. The nine chapters of this book are said to have been revealed to him in the reign of King Azariah. This book comprises his admonitions to the Israelites on account of their evil deeds. The book also predicts the invasion of Jerusalem by the king of Assyria as a punishment from God, which is mentioned in Genesis (29 : 15)

30 THE BOOK OF OBADIAH

This small scripture consists of only 21 verses and includes a dream of Obadiah the Prophet. There are some predictions regarding the defeat of Adom, the enemy of Judah.

31 THE BOOK OF JONAH

This book is said to have been revealed to the Prophet Jonah. He was sent to the people of Nineveh. The story given by Torah is a little different from the one known by the Muslims.

32 THE BOOK OF MICAH

This book is said to be from the Prophet Micah, the Morashite, who was a prophet in the period of the king Hezekiah c. 900 BC. He warned the Israelites of God's wrath on account of their perversion. The king, Hezekiah, acknowledged his prophethood and abstained from evil deeds. (Kgs. 32 : 26)

33 THE BOOK OF NAHUM

Nahum is also regarded as a Prophet by the Torah. Very little is known about his life. This book of 3 chapters describes a dream of Nahum which includes predictions of the downfall of the city of Nineveh.

34 THE BOOK OF HABAKKUK

Habakkuk is also claimed to be a Prophet by the Torah. We are not definite about his period. The Torah seems to put him in the period before Nebuchadnezzar's invasion of Jerusalem. This book mentions one of his dreams which admonishes the Israelites on their evil deeds and predicts the destruction of Jerusalem by Nebuchadnezzar. It has 3 chapters.

35 THE BOOK OF ZEPHANIAH

Zephaniah is also supposed to be a Prophet who was ordained by God to prophethood in the period of Josiah, the son of Amon, king of Judah. This script of 3 chapters warns the people of Israel against the invasion of Jerusalem by Nebuchadnezzar.

36 THE BOOK OF HAGGAI

This script of 2 chapters is attributed to the Prophet Haggai who lived in the time of Darius, the king of Persia, in 500 BC, after the invasion of Nebuchadnezzar. He urged the Israelites to rebuild Jerusalem and warned those who obstructed them.

37 THE BOOK OF ZECHARIAH

Zechariah was also a Prophet. It should be noted here that this Zechariah is not the one who has been mentioned in the Holy Qur'an. He is said to be a companion of the Prophet Haggai at the time of the rebuilding of Jerusalem. This book consists mostly of dreams which include prophecies regarding the future of the Israelites and the coming of the Prophet Jesus. It has fourteen chapters.

38 THE BOOK OF MALACHI

The Book of Malachi is ascribed to the Prophet Malachi. He is the last Prophet of the Old Testament. The book has 4 chapters

and describes the thanklessness of the Israelites. The Prophet Malachi lived about 420 years before the Prophet Jesus, the Messiah.

These thirty eight books are believed to be genuine and authentic by almost all the Christians. The Samaritans, however, a sect of the Jews, believed in only seven of them, i.e. the five books of Moses and the book of Joshua son of Nun and the Book of Judges. Their name refers to the city of Samaria in Palestine. They differ from the Jews in two points, the acknowledged number of the Books and what constitutes a place of worship.

THE SECOND DIVISION OF THE OLD TESTAMENT

There are nine books in this part. The authenticity of these books has been a point of great controversy among Christians. The Protestant faith, for instance, does not acknowledge the divine origin of these books, and they have discarded them from their Bible. They do not form part of the King James version of the Bible. The collection of these nine books and five other books together are called the Apocrypha.

1 THE BOOK OF ESTHER

Esther was a Jewish woman who was among the captives from Jerusalem in Babylon. Ahasuerus, the king of Persia, was unhappy with his first wife and he married Esther. Aman, a minister of the king, had some differences with Mardochaeus, the father of Queen Esther. He plotted to destroy the Jews. Esther convinced the king to combat this plot and saved the Jews. This book describes this event in 10 chapters.

2 THE BOOK OF BARUCH

Baruch was a disciple and scribe of the prophet Jeremiah (Jer. 32 : 13 - 36, 36 : 4 - 32, 43 : 3 - 16, 45 : 1 - 3) The Protestant Bible does not include this book.

3 PART OF THE BOOK OF DANIEL

4 THE BOOK OF TOBIAS

Tobias was a Jew who had been taken to Assyria in the period of exile. The book describes a dangerous journey made by him and his son. It also includes the event of his marriage with a strange woman Sarah. This book is has great literary merit.

5 THE BOOK OF JUDITH

This book is ascribed to a very brave Jewish woman named Judith. She saved and delivered her people from the oppression of the king of Assyria. It also includes the story of her love.

6 WISDOM OF SOLOMON

This book is ascribed to the Prophet Solomon. It contains wise sayings of the Prophet and is similar in many ways to the Book of Proverbs.

7 ECCLESIASTICUS

This is a collection of preachings and exhortations. It is attributed to Masiah, a preacher in c. 200 BC. This book is also of great literary merit.

8 THE FIRST BOOK OF MACCABEES

This book describes the rebellion of the tribe of the Maccabees.

9 THE SECOND BOOK OF MACCABEES

This book describes the history of a short period of time and contains some unbelievable or corrupt reports.

THE BOOKS OF THE NEW TESTAMENT

THE FIRST DIVISION OF THE NEW TESTAMENT

There are twenty books in the first part of the New Testament. These twenty books are believed to be genuine and authentic by the Christians.

1 THE GOSPEL OF MATTHEW

Matthew was one of the Twelve Disciples of the Prophet Jesus. This book is considered to be the oldest of the Gospels. The book begins with the genealogy of the Prophet Jesus and describes his life and teachings up until his ascension to the heavens.

2 THE GOSPEL OF MARK

Mark was a pupil of Peter, the Disciple of the Prophet Jesus. This gospel begins with the prophecies made by previous Prophets regarding the coming of the Prophet Jesus. It describes the life of Jesus up until his ascension to heaven. It consists of 16 chapters.

3 THE GOSPEL OF LUKE

Luke was a physician and was a companion of Paul and travelled with him on his journeys (Col. 4 : 14, Acts 16) He died in 70 AD. His gospel begins with the birth of the Prophet John "the Baptist" (whose Qur'anic name is Yahya) and covers the life of Jesus up until his ascension to heaven. It has 24 chapters.

4 THE GOSPEL OF JOHN

This book also begins with the birth of John the Baptist and describes the events from the birth of the Prophet John to the ascension of the Prophet Jesus. It consists of 21 chapters.

It should be noted here that John the son of Zebedee, the disciple of Jesus is certainly not the author of this book. Some of the Christians claim that the author of this book may be John the Elder, but this claim too is not supported by any historical evidence.

These four books are also called the four Evangels. Sometimes the word Evangel is also used for all the books of the new Testament. The word is of Greek origin and means good tidings and teaching.

5 THE ACTS OF THE APOSTLES

It is said that this script was written by Luke to Theopheus. It includes the acts and achievements of the disciples of the Prophet

Jesus after his ascension. It particularly describes the journeys of Paul until his arrival in Rome in 22 AD. It has 28 chapters.

6 EPISTLE OF PAUL TO THE ROMANS

This is a letter written by Paul to some of his Roman followers. Paul was a Jew and an enemy of the followers of Jesus in the beginning. Some time after the ascension of Jesus to heaven he suddenly appeared and claimed to have received instructions from Jesus.

7 FIRST EPISTLE OF PAUL TO THE CORINTHIANS

This is Paul's first letter to the Corinthians and it consists mostly of teachings and injunctions regarding unity among the Christians. At that time they were involved in various disputes. Chapter 7 includes some injunctions concerning matrimonial relations. In chapter 8 the evils of paganism and the Christians' attitude towards a pagan society are discussed. The last few chapters include a discussion on atonement and the Hereafter. Chapter 16 describes the blessings of alms-giving and donations for Christianity.

8 SECOND EPISTLE OF PAUL TO THE CORINTHIANS

This letter was also written to the Corinthians by Paul and contains 16 chapters. These chapters include religious instructions, guidance, and suggestions regarding the discipline of the Church. From chapter 10 to the end Paul speaks of his ministerial journeys.

9 EPISTLE OF PAUL TO THE GALATIANS

Galatia was a province of Rome in the north of Asia Minor. This letter was written to the churches of Galatia in early 57 AD. Paul had heard that the people of Galatia were being influenced by another religion. In this letter he tries to prevent them from conversion.

10 EPISTLE OF PAUL TO THE EPHESIANS

Ephesus was an important trading city of Asia Minor. There was a great house of worship there to the goddess Diana. Paul turned it into a great centre of Christianity in three years of great

effort. (Acts 10 : 19) In this letter he gives some moral instructions to the people.

11 EPISTLE OF PAUL TO THE PHILIPPIANS

This letter of Paul is addressed to the people of Philippi, a city of Macedonia. This is the first city in Europe where Paul preached Christianity. He was arrested there. This letter includes his moral teachings and exhortations for unity among the Christians.

12 EPISTLE OF PAUL TO THE COLOSSIANS

This letter of Paul is addressed to the People of Colossae, a city of Asia Minor. Paul is encouraging them to remain Christians and calls upon them to abstain from evil deeds.

13 FIRST EPISTLE OF PAUL TO THE THESSALONIANS

This letter of Paul was written to the people of Thessalonica, a city of the province of Macedonia which is a part of Greece today. He discusses, in this letter, the principles which bring about God's pleasure. It also speaks of other subjects. It has 5 chapters.

14 SECOND EPISTLE OF PAUL TO THE THESSALONIANS

This letter, containing only 3 chapters, offers Paul's encouragement to the Thessalonians on their good deeds and some instructions regarding their general behaviour.

15 FIRST EPISTLE OF PAUL TO TIMOTHY

Timothy was a pupil and disciple of Paul. (Acts 14 : 17, 16 : 1-3) Paul had great trust and admiration for him (Cor. 16 : 10 and Phil. 2 : 19). The letter contains descriptions regarding rituals and ethics.

16 SECOND EPISTLE OF PAUL TO TIMOTHY

This second letter to Timothy speaks of certain people who had converted to other religions and also includes instructions to Timothy about preaching and also some predictions for the last ages. It has 4 chapters.

17 EPISTLE OF PAUL TO TITUS

Titus was also a companion of Paul on some of his journeys (Cal. 2 : 1). Paul had great love for him (Cor. 2 : 13). Paul left him in Crete so that he could preach there. This letter has 3 chapters and gives preaching instructions and details of the prerequisites of bishops.

18 EPISTLE OF PAUL TO PHILEMON

Philemon was also a companion of Paul and had travelled with him. The letter was written by Paul when he sent Onesimus to Philemon (Phil. 1 : 10)

19 FIRST EPISTLE OF PETER

Peter was one of the closest apostles of Jesus. The study of the New Testament shows that Paul had some differences with him in later years. The letter was addressed to the Christians who were scattered throughout the northern part of Asia Minor i.e. the people of Poutus, Galatia, Cappadocia and Bithynia. The main purpose of the letter was to encourage the readers who were facing persecution and suffering for their faith.

20 FIRST LETTER OF JOHN

SECOND DIVISION OF THE NEW TESTAMENT

In this division of the new Testament there are seven books. The genuineness and divinity of these books is doubted and debated by the Christians. Some lines from the first letter of John are also not believed to be authentic.

21 THE EPISTLE OF PAUL TO THE HEBREWS

The Jews are also called the Hebrews. The word has an association with 'Aber' a title given to the Prophet Jacob. Hebrews is also used for Christians. The letter was addressed to a group of Christians who were on the way to abandoning the Christian faith. The writer encourages them in their faith.

22 THE SECOND EPISTLE OF PETER

This letter from Peter is addressed to the early Christians. Its main concern is to combat the work of false teachers and false prophets. It also speaks of the final return of the Messiah.

23 THE SECOND EPISTLE OF JOHN

The second letter of John was written by John to the "dear Lady and her children". According to the Christians the "Lady" probably stands for the local church.

24 THE THIRD EPISTLE OF JOHN

This letter was addressed to Gaius, one of the pupils of John and a church leader. The writer praises the reader for his help to other Christians, and warns against a man called Diotrephes.

25 THE GENERAL EPISTLE OF JAMES

This James is not the apostle James, the son of Zebedee and brother of John. The writer is James, the son of Joseph the carpenter. He is frequently mentioned in the Book of Acts. The letter is a collection of practical instructions and emphasizes the importance of actions guided by faith.

26 THE GENERAL EPISTLE OF JUDE

Jude is a brother of the James who was one of the 12 apostles. He is mentioned in John 14 : 22. The letter was written to warn against false teachers who claimed to be believers. Jude is not the Judas who is said to have betrayed Jesus.

27 THE REVELATION

The Revelation of John is a collection of visions and revelations written in symbolic language. Its main concern is to give its readers hope and encouragement in their suffering for their faith.

REVIEW OF THE BOOKS BY THE COUNCILS

It is important to note that in 325 a great conference of Christian theologians and religious scholars was convened in the city of Nicaea under the order of the Emperor Constantine to examine and define the status of these books. After thorough investigation it was decided that the Epistle of Jude was genuine and believable. The rest of these books were declared doubtful. This was explicitly mentioned by Jerome[1] in his introduction to his book.

Another council was held in 364 in Liodicia for the same purpose. This conference of Christian scholars and theologians not only confirmed the decision of the council of Nicaea regarding the authenticity of the Epistle of Jude but also declared that the following six books must also be added to the list of genuine and believable books: The Book of Esther, The Epistle Of James, The Second Epistle of Peter, The Second and Third Epistles of John, The Epistle of Paul to the Hebrews. This conference pronounced their decision to the public. The book of Revelations, however, remained out of the list of the acknowledged books in both the councils.

In 397 another great conference was held called the Council of Carthage. Augustine, the great Christian scholar, was among the one hundred and twenty six learned participants. The members of this council confirmed the decisions of the two previous Councils and also added the following books to the list of the divine books : The Book of the Songs of Solomon, The Book of Tobit, The Book of Baruch, Ecclesiasticus, The First and Second Books of Maccabees.

At the same time the members of this council decided that the book of Baruch was a part of the book of Jeremiah because Baruch was the deputy of Jeremiah. Therefore they did not include the name of this book separately in the list.

---

[1] St. Jerome was a Christian scholar and a great philosopher. He was born in 340 A.D. He translated the Bible into Latin. He was a famous bibliographer and wrote many books on the Bible.

Three more conferences were held after this in Trullo, Florence and Trent. The members of these meetings confirmed the decision of the Council of Carthage. The last two councils, however, wrote the name of the book of Baruch separately.

After these councils nearly all the books which had been doubtful among Christians were included in the list of acknowledged books.

THE BOOKS REJECTED BY THE PROTESTANTS

The status of these books remained unchanged until the Protestant Reformation. The Protestants repudiated the decisions of the councils and declared that the following books were essentially to be rejected: The Book of Baruch, The Book of Tobit, The Letter of Jude, The Song of Solomon, Ecclesiasticus, The First and Second Books of Maccabees. They excluded these books from the list of acknowledged books.

Moreover, the Protestants also rejected the decision of their forbears regarding some chapters of the book of Esther. This book consists of 16 chapters. They decided that the first nine chapters and three verses from chapter 10 were essentially to be rejected. They based their decision on the following six reasons:

1 These works were considered to be false even in the original Hebrew and Chaldaean languages which werenolnger available.

2 The Jews did not acknowledge them as revealed books.

3 All the Christians have not acknowledged them as believable.

4 Jerome said that these books were not reliable and were insufficient to prove and support the doctrines of the faith.

5 Klaus has openly said that these books were recited but not in every place.

6 Eusebius specifically said in chapter 22 of his fourth book that these books have been tampered with, and changed. In particular the Second Book of Maccabees.

Reasons Nos. 1, 2, and 6 are particularly to be noted by the readers as self-sufficient evidence of the dishonesty and perjury of the earlier Christians. Books which had been lost in the

original and which only existed in translation were erroneously acknowledged by thousands of theologians as divine revelation. This state of affairs leads a non-Christian reader to distrust the unanimous decisions of Christian scholars of both the Catholic and the Protestant persuasions. The followers of Catholic faith still believe in these books in blind pursuance of their forebears.

THE ABSENCE OF CERTAINTY IN THE BIBLE

It is a prerequisite of believing in a certain book as divinely revealed that it is proved through infallible arguments that the book in question was revealed through a prophet and that it has been conveyed to us precisely in the same order without any change through an uninterrupted chain of narrators. It is not at all sufficient to attribute a book to a certain prophet on the basis of suppositions and conjectures. Unsupported assertions made by one or a few sects of people should not be, and cannot be, accepted in this connection.

We have already seen how Catholic and Protestant scholars differ on the question of the authenticity of certain of these books. There are yet more books of the Bible which have been rejected by Christians. They include the Book of Revelation, the Book of Genesis, the Book of Ascension, the Book of Mysteries, the Book of Testament and the Book of Confession which are all ascribed to the Prophet Moses. Similarly a fourth Book of Ezra is claimed to be from the Prophet Ezra and a book concerning Isaiah's ascension and revelation are ascribed to him. In addition to the known book of Jeremiah, there is another book attributed to him. There are numerous sayings which are claimed to be from the Prophet Habakkuk. There are many songs which are said to be from the Prophet Solomon. There are more than 70 books, other than the present ones, of the new Testament, which are ascribed to Jesus, Mary, the apostles and their disciples.

The Christians of this age have claimed that these books are false and are forgeries. The Greek Church, Catholic church and the Protestant Church are unanimous on this point. Similarly the Greek Church claims that the third book of Ezra is a part of the Old Testament and believes it to have been written by the Prophet

Ezra, while the Protestant and Catholic Churches have declared it false and fabricated. We have already seen the controversy of the Catholics and Protestants regarding the books of Baruch, Tobit, Jude, the Song of Solomon, Ecclesiasticus and both the books of Maccabees. A part of the book of Esther is believable to the Catholics but essentially rejected by the Protestants.

In this kind of situation it seems absurd and beyond the bounds of reason to accept and acknowledge a book simply for the reason that it has been ascribed to a prophet by a group of scholars without concrete support. Many times we have demanded renowned Christian scholars to produce the names of the whole chain of narrators right from the author of the book to prove their claim but they were unable to do so. At a public debate held in India, one of the famous missionaries confessed to the truth that the absence of authoritative support for those books was due to the distress and calamities of the Christians in the first three hundred and thirteen years of their history. We ourselves examined and probed into their books and took great pains to find any such authorities but our findings did not lead beyond conjecture and presumption. Our impartial search in the sources of their books showed that most of their assertions are based on nothing but presumptions.

It has already been said that presumption and conjecture are of no avail in this matter. It would be quite justified on our part if we refused to believe in these books until we had been given some arguments and authorities to prove their genuineness and authenticity. However, for the sake of truth, we still go forward to discuss and examine the authority of these books in this chapter. It is quite unnecessary to discuss the authority of each and every book of the Bible and we intend to examine only some of them.

THE PRESENT PENTATEUCH IS NOT THE BOOK OF MOSES.

The Pentateuch (Torah) included in the Old Testament is claimed to be the collection of the revelations of the Prophet Moses. We firmly claim that the books of Pentateuch do not possess any authority or support to prove that they were in fact

revealed to Moses and that they were written by him or through him. We possess sound arguments to support our claim.

THE FIRST ARGUMENT :

The existence of the Torah, Pentateuch, is not historically known before King Josiah[2], the son of Amon. The script of the Pentateuch which was found by a priest called Hilkiah 18 years after Josiah's ascension to throne is not believable solely on the grounds that it was found by a priest[3]. Apart from this obvious fact, this book had again disappeared before the invasion of Jerusalem by Nebuchadnezzar[4].

Not only the Pentateuch, but also all the books of the Old Testament were destroyed[5] in this historical calamity. History

---

[2] Josiah was the King of Judah in the period of the Prophets Jeremiah and Zephaniah. He became the king of Judah when he was only eight years old. He ruled in Jerusalem for thirty-one years.

[3] The chapters 22 and 23 of the second book of Kings describe the story of the discovery of the Pentateuch. Hilkiah, the high priest of the church accidentally found the book and sent it to the king. He read it and was convinced that it was a book of God. The Book of Judges 23 : 21 bears witness that the Passover had not been celebrated according to this book. After the discovery of this book the Passover was celebrated as required by the book. The Passover was a festival of the Jews which was celebrated on 14th April every year. This, in fact was in memory of their liberation from the Pharoahs of Egypt. The instructions regarding this festival are given in Exodus 23 : 15, and Leviticus 23 : 5-8.

[4] Nebuchadnezzar, the king of Babylon, invaded Jerusalem and completely destroyed it. It was a punishment to the Jews from God for their perversion. This had been predicted by many earlier Prophets. He took the Jews captive and transported them to Babylon.

[5] See the Second Book of Esdras (14 : 19-48) for the event of the burning of the books. The Catholics still believe in these books while the Protestants deny this event altogether. However the incident described by the Book of Nehemiah in chapter 8 confirms that the Pentateuch was destroyed, and that the Prophet Ezra had rewritten it and read it to the people. It is strange to note that the Catholic Bible (Knox Version 1963) omits the

does not evince any evidence of the existence of these books after this invasion.

According to the Christians the Pentateuch was rewritten by the Prophet Ezra.

This book along with all its copies were again destroyed and burnt by Antiochus[6] at the time of his invasion of Jerusalem.

THE SECOND ARGUMENT:

It is an accepted notion of all Jewish and Christian scholars that the First and Second books of Chronicles were written by Ezra with the help of the Prophets Haggai and Zechariah, but we note that the seventh and eighth chapters of this book consist of descriptions of the descendants of Benjamin which are mutually contradictory. These descriptions also contradict statements in the Pentateuch, firstly in the names, and secondly in counting the number of the descendants. In chapter 7 we read that Benjamin had three sons[7] and in chapter 8 we find that he had five[8] sons while the Pentateuch claims that he had ten sons[9].

Both the Christian and the Jewish scholars are unanimous on the point that the statement made by the First Book of Chronicles is erroneous, and they have justified this error by saying that the

---

chapter in which this event is mentioned. In this edition the book of Esdras finishes with the 13th chapter.

[6] Antiochus IV was a famous king who captured Jerusalem in 168 BC and destroyed it just like Nebuchadnezzar had done before him. The first book of Maccabees describes his invasion of Jerusalem and the incident of the burning of the Pentateuch and its copies (I Maccabees 1 : 59).

[7] "The sons of Benjamin; Bela, and Becher and Jedia'el." (I Chr. 7:6)

[8] Chapter 8 of I Chronicles says, "Now Benjamin begat Belalus first born, Ashbel the second, and Abarah the third, Nohah the fourth, and Rapha the fifth." (8:1-3)

[9] Genesis 46 : 21 says, "And the sons of Benjamin were Bela, and Becher, and Ashbel, Gera, and Na'aman, Ehi, and Rosh, Muppin, and Hupplin and Ard."

Prophet Ezra could not distinguish and separate the sons from the grandsons, because the genealogical tables from which he had quoted were defective and incomplete.

It is true that the three prophets (who wrote the Pentateuch) were necessarily sincere followers of the Pentateuch. Now if we assume that the Pentateuch of Moses was the same one written by these Prophets, it seems quite illogical that they should deviate and or make mistakes in the divine book, neither was it possible that Ezra would have wrongly trusted an incomplete and defective table of genealogy in a matter of such importance.

Had the Pentateuch written by Ezra been the same famous Pentateuch, they would have not deviated from it. These evidences lead us to believe that the present Pentateuch was neither the one revealed to Moses and written down by him nor the one written by Ezra by inspiration. In fact, it is a collection of stories and traditions which were current among the Jews, and written down by their scholars without a critical view to their authorities.

Their claim that three prophets committed mistakes in copying the names and number of the sons of Benjamin leads us to another obvious conclusion that, according to the Christians, the prophets are not protected from wrong action and can be involved in committing major sins[10], similarly they can make mistakes in writing or preaching the holy books.

THE THIRD ARGUMENT :

Any reader of the Bible making a comparison between chapters 45 and 46 of the book of Ezekiel, and chapters 28 and 29 of the Book of Numbers, will find that they contradict each other in religious doctrine. It is obvious that the Prophet Ezekiel was the follower of the doctrines of the Pentateuch. If we

---

[10] There is documentary evidence in the Bible which purports to show that a number of Prophets are supposed to have involved themselves in major sins. (Wali Razi)

presume that Ezekiel had the present Pentateuch how could he have acted upon those doctrines without deviating from it.[11]

Similarly we find in various books of the Pentateuch the statement that the sons will be accountable for the sins committed by their fathers up until three generations. Contrary to this, the Book of Ezekiel (18 : 20) says, "Son shall not bear the iniquity of the father, neither shall father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

This verse implies that no-one will be punished for the sin of others. And this is the Truth. The Holy Qur'an has confirmed it. It says:

"No bearer of burdens can bear the burden of another."

THE FOURTH ARGUMENT :

The study of the books of Psalms, Nehemiah, Jeremiah and Ezekiel testifies to the fact that the style of writing in that age was similar to the present style of Muslim authors; that is to say, readers can easily distinguish between the personal observations of the author and his quotations from other writers.

The Pentateuch in particular, is very different in style, and we do not find even a single place to indicate that the author of this book was Moses. On the contrary it leads us to believe that the author of the books of the Pentateuch is someone else who was making a collection of current stories and customs of the Jews. However, in order to separate the statements which he thought were the statements of God and Moses, he prefixed them with the phrases, "God says" or " Moses said". The third person has been used for Moses in every place. Had it been the book of Moses, he would have used the first person for himself. At least there would have been one place where we could find Moses speaking in the first person. It would certainly have made the book more respectable and trustworthy to its followers. It must be agreed that a statement made in the first person by the author carries more weight and value than his statement made by someone else

---

[11] Both these chapters contain injunctions regarding sacrifice. They differ in their detail from each other.

in the third person. Statements in the first person cannot be refuted without powerful arguments, while statements in the third person require to be proved true by the one who wishes to attribute those statements to the author.

THE FIFTH ARGUMENT :

The present Pentateuch includes within its chapters some statements which are historically impossible to attribute to Moses. Some verses explicitly denote that the author of this book cannot have existed prior to the Prophet David but must either be a contemporary of David or later than him.

The Christian scholars have tried to justify the opinion that these sentences were added later on by certain prophets. But this is merely a false assumption which is not supported by any argument. Moreover, no prophet of the Bible has ever mentioned that he has added a sentence to a certain chapter of a certain book. Now unless these chapters and sentences are not proved through infallible arguments to have been added by a prophet they remain the writings of someone other than the Prophet Moses.

THE SIXTH ARGUMENT :

The author of *Khulasa Saiful-Muslimeen* has quoted from volume 10 of Penny Encyclopaedia (which we reproduce here from Urdu) that Dr Alexander Gides, an acknowledged Christian writer, has said in his introduction to the New Bible:

"I have come to know three things beyond doubt through some convincing arguments :

1 The present Pentateuch is not the book of Moses.

2 This book was written either in Cana'an or Jerusalem. That is to say, it was not written during the period when the Israelites were living in the wilderness of the desert.

3 Most probably this book was written in the period of the Prophet Solomon, that is, around one thousand years before Christ, the period of the poet Homer. In short, its composition can be proved to be about five hundred years after the death of Moses.

THE SEVENTH ARGUMENT:

Norton, a learned Christian scholar has said, (we reproduce

here an abridgement translated from Urdu)

"There appears no appreciable difference between the mode of expression of the Pentateuch and the idiom of the other books of the Old Testament which were written after the release of the Israelites from the captivity of Babylon, while they are separated by not less than nine hundred years from each other. Human experience testifies to the fact that languages are influenced and change rapidly with the passing of time. For example, if we compare current English language with the language of four hundred years ago we notice a considerable difference in style, expression and idiom between the two languages. By the absence of this difference in the language of these books Luselen, a learned scholar, who had great command over Hebrew language assumed that all these books were written in one and the same period."[12]

THE EIGHTH ARGUMENT :

We read in the book of Deuteronomy (27 : 5) " And there shalt thou build an altar unto the Lord, thy God, an altar of stones. Thou shalt not lift up any iron tool upon them. And thou shall write upon the stones all the work of this law very plainly."

This verse appears in Persian translation published in 1835 in these words :

"And write all the words of the Pentateuch (Torah) on the stones very clearly."

In the Persian translation of1845, it appears like this :

"Write the words of this Torah (Pentateuch) on the stones in bright letters."

And the Book of Joshua says:

" Then Joshua built an altar unto the Lord God of Israel in Mount Ebal, as Moses, the servant of the Lord commanded the children of Israel." (8 : 30,31)

And verse 32 of the same chapter contains :

"And he wrote there upon the stones a copy of the law of Moses which he wrote in the presence of the children of Israel."

---

[12] Norton: the Evidences of the Genuineness of the Gospels.

(Josh. 8 : 32).

All these extracts sufficiently show that the laws of Moses or the Pentateuch was just as much as could be written on the stones of an altar.

Now if we presume that it is the present Pentateuch that is referred to in the above verses this would be impossible.

THE NINTH ARGUMENT :

Norton, a missionary, said, "Writing was not in vogue in the time of Moses," indicating that if writing was not in use in the period of Moses, he could not be the author of the Pentateuch. If the authentic books of history confirm his statement this can be a powerful argument in this connection. This statement is also supported by the book "English History" printed by Charles Dallin Press, London in 1850. It says[13] :

"The people of the past ages used to scribble on plates of copper, wood and wax, with needles of iron and brass or pointed bones. After this the Egyptians made use of the leaves of the papyrus reed. It was not until the 8th century that paper was made from cloth. The pen was invented in the seventh century AD."

If this historian is acceptable to Christians, the claim made by Norton is sufficiently confirmed.

THE TENTH ARGUMENT :

The present Pentateuch contains a large number of errors while the words of the Prophet Moses must have been free of this defect. Genesis 46 : 15 says :

"These be the sons of Leah which she bore unto Jacob in Padanaram with his daughter Dinah: all the souls of his sons and daughters were thirty and three."

The figure 33 is wrong. The correct number is 34. The famous commentator Horsely, also admitted this mistake. He

---

[13] We have translated this passage from an Urdu copy as Norton's history was not available to us.

said[14] :

"If you count the names, including Dinah, the total comes to 34 and Dinah must be included as is evident from the number of the sons of Zilpha [15], because Sarah was one of the sixteen.

Similarly the Book of Deuteronomy 23 : 2 contains this statement:

" A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall not enter into the congregation of the Lord."

This statement is also not correct. On the basis of this statement the Prophet David and all his ancestors up to Perez[16] would be excluded from the congregation of the Lord because Perez was an illegitimate son of Judah. This is quite evident from the description in chapter 38 of the Book of Genesis. And the Prophet David happens to be in his tenth[17] generation according to the genealogical descriptions of Jesus in the Gospels of Matthew and Luke. Needless to say that the Prophet David was the leader of the congregation of the Lord; and according to the Psalms of David he was the first born of God.

---

[14] This is a translation from Urdu, and not from the book itself.

[15] It implies that numbering Zilpha's descendants as sixteen as mentioned in Genesis 46 : 18 can be correct only when a daughter is also included along with the sons. So if they count the daughter in this case, she must be counted in the descendants of Leah. Apart from this, the statement made by Genesis, " all the souls of his sons or daughters ", confirms that the daughter has been included.

[16] Perez the illegitimate son of Judah. Genealogically he happens to be the ninth forefather of the Prophet David (I Chr. 2 : 4 - 16).

[17] The author seems to have overlooked the fact that the Prophet David was in the ninth and not in the tenth generation of Perez, as is evident from Matthew 1 : 1 - 6. Luke 3 : 33 and I-Chr. 2 : 4 - 16.

ERRORS IN THE CACULATION OF THE ISRAELITES' NUMBER.

We read in the book of Numbers (1 : 45 - 47) this statement: "So were all those that were numbered of the Children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel; even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty. But the Levites after the tribe of their fathers were not numbered among them."

These verses imply that the number of fighting people of the Israelites was more than six hundred thousand. This number excludes the men, women and children of the Levi Tribe and all the women of the other tribes of the Israelites and all those men who were under twenty years of age. If we include the number of all the people of Israelites excluded from this enumeration, their total should not be less than twenty-five hundred thousand. This statement is wrong for five reasons[18] .

THE FIRST REASON.

The total number of men and women of the Israelites was seventy at the time of their arrival in Egypt. This is evident from Genesis 46 : 27, Exodus 1 : 5 and Deuteronomy 10 : 22. The greatest possible period of their stay in Egypt is 215 years. It cannot be more.

It has been mentioned in the first chapter of the Book of Exodus that the sons of the people of Israel were killed and their daughters left to live, 80 years before their liberation from Egypt.

Now keeping in mind their total number at their arrival in

---

[18] This mistake has been admitted by some writers. Wiener says, "Perhaps the scribes made some mistake at the time of copying this number. G.T. Menley has regarded this statement as more acceptable but, at the same time, he could not overcome his religious preconceptions. He justified it by saying that this may be true as, miraculously, some supernatural elements had been at work with the Israelites at that time. This justification does not stand up to reason in the face of the arguments presented by the author particularly reason number five.

Egypt, the duration of their stay in Egypt, and the killing of their sons by the King, if we assume that after every twenty five years they doubled in number and their sons were not killed at all, even then their number would not reach twenty-five thousand in the period of their stay in Egypt let alone twenty-five hundred thousand! If we keep in view the killing of their sons, this number becomes a physical impossibility.

THE SECOND REASON :

It must be far from the truth that their number increased from seventy to twenty-five hundred thousand in such a short period, while they were subjected to the worst kind of persecution and hardships by the king of Egypt. In comparison, the Egyptians who enjoyed all the comforts of life did not increase at that rate.

The Israelites lived a collective life in Egypt. If they are believed to have been more than twenty-five hundred thousand it would be a unique example in human history that a population of this size is oppressed and persecuted and their sons killed before their eyes without a sign of resistance and rebellion from them. Even animals fight and resist to save their offspring.

THE THIRD REASON :

The Book of Exodus chapter 12[19] describes how the Israelites had taken with them the cattle herds and flocks, and the same book[20] also informs us that they crossed the river in a single night; and that they used to travel every day[21], and that Moses used to give them verbal orders to march[22] .

THE FOURTH REASON :

If the number were correct it would necessitate that they had a

---

[19] Exodus 12:39

[20] Exodus 5:19

[21] Exodus 13:21

[22] Exodus 14:1

place for their camp large enough to accommodate twenty-five hundred thousand of people along with their herds or cattle. The fact is that the area surrounding Mount Sinai, and the area of the twelve springs in Elim[23] are not sufficiently large to have accommodated the Israelites and their cattle.

THE FIFTH REASON :

We find the following statement in Deuteronomy 7:22.

"And the Lord, thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee."

It is geographically true that Palestine extended nearly 200 miles in length and ninety miles in breadth. Now, if the number of the Israelites was really twenty-five hundred thousand, and they had captured Palestine after killing all its residents all at once, how was it possible for the beasts to have overcome the number of the Israelites, because had they been much less in number than stated, even then, they would have been enough to populate such a small area.

Ibn Khaldun, also refuted this number in his "Muqaddimma"[24] saying that, according to the researches made by the scholars, the gap between Israel and Moses is only three generations. It is unbelievable that in a period of only three

---

[23] Elim is a place on the edge of the Red Sea with twelve fountains of water and seventy trees of dates, where according to the Pentateuch the Prophet Moses camped after the rescue of the Israelites from Egypt. (Exodus 15:27)

[24] Ibn Khaldun presented some arguments against this number. One of them is that ancient strategy of war did not allow such a huge army to fight against the enemy, as one line of army would be unaware of the other. The Persian Empire was larger and more powerful than the Israelites, as is understood by the invasion of Persia by Nebuchadnezzar. The Persians also possessed extensive areas of land, but the number of their army could never reach to that number. The largest number of their army was on the occasion of the battle of Qadasiya fought against the Muslims. It was one hundred and twenty thousand. In view of these facts, the number of the warriors of the Israelites could not be imagined to be more than six hundred thousand people.

generations they could increase to that number.

In view of the above arguments, it is obvious that "the People of the Book" (The Christians and the Jews) do not possess any arguments to prove their claim that the books of the Pentateuch were written or conveyed by the Prophet Moses.

It is, therefore, not binding upon us to believe in these books until and unless they produce irrefutable arguments to support their claim.

THE STATUS OF THE BOOK OF JOSHUA

We have already seen that the Pentateuch, which enjoys the status of being a fundamental book of the Christian faith, cannot be proved to be authentic and believable. Let us now proceed to find out the truth about the Book of Joshua, the next book in importance.

First of all, the name of the author of this book is not known with certainty, and the period of its composition is also unknown.[25]

The Christian scholars profess five different opinions:

1. Gerrard, Diodat Huet, Albert Patrick, Tomlin and Dr Gray believe that it was written by the Prophet Joshua himself.

2. Dr Lightfoot claims that Phineas[26] is the author of this book.

3. Calvin says that it was written by Eleazer.

4. Moldehaur and Van Til believe it to have been written by Samuel.

5. Henry claimed that it was written by the Prophet Jeremiah.

---

[25] The Encyclopaedia Britannica (vol. 3, page 154) admits that the author of this book was someone who had witnessed all the events that the book deals with. He was a citizen of the city of Edessa who must have been living in the period when this city was invaded by Persian forces.

[26] Phineas is the grandson of the Prophet Aaron. He is mentioned in Numbers 25:7, 31:6, Psalms 106:30 Joshua 22:13 and Judges 20:28.

Readers should note the contradictory opinions of these Christian scholars, especially keeping in mind the fact that Joshua and Jeremiah are separated by a period of 850 years. The presence of this great difference in opinion is, in itself, a strong evidence that the book is not believed to be authentic by them. Their opinions are generally based on their calculations supported by some vague notions indicating that a certain person might be the author of a certain book. If we make a comparison between Joshua 15 : 63 and Samuel 5 : 6-8, it is quite clear that this book was written before the seventh year of the ascension of the Prophet David to the throne. Joshua 15 : 63 says, "As for the Jebusites the inhabitants of Jerusalem, the children of Israel could not drive them out; but the Jebusites dwell with the children of Judah at Jerusalem *unto this day*." The above statement may be compared with the statement made by the Second Book of Samuel which confirms that the Jebusites were living in Jerusalem up until the seventh year of the ascension of David to throne (5:6-8), the author of Joshua's statement said that the Jebusites dwelt in Jerusalem "unto this day" meaning the seventh year of David's ascension to throne. This clearly implies that the author belonged to that period.

Similarly the same book includes this statement, "And they drove not out the Canaanites that dwelt in Gezer, but the Canaanites dwell among the Ephraimites unto this day." We find another statement in I Kings 9:16 that the Pharaoh had driven out the Canaanites from Gezer in the time of Solomon. This leads to the conclusion that the book was written before the time of Solomon. G.T. Menley has therefore admitted that a comparison of Josh. 15 : 63 with 2 Samuel 5:7-9 and of Josh. 16:10, with I Kings 9 : 16 leads to the conclusion that this book was written before Rehobo'aam. See 2-Samuel 1:18

In view of this evidence, it is logical to conclude that the author of the book of Joshua must have lived after the Prophet David.

THE STATUS OF THE BOOK OF JUDGES

The book of Judges is the third most respected book of the Old Testament. Again we are faced by a great difference of opinion regarding the author of the book and the possible period of its compilation.

Some Christian writers claim it to be the book of Phineas, while some other believe it to have been written by Hezekiah. In neither of these cases can it be said to be a revealed book because neither Phineas nor Hezekiah are Prophets. Hezekiah was the King of Judah. (2 Kings 18 and Chr. 32)

Some other writers have asserted that this book was written by Ezra. It may be noted that difference of time between Ezra and Phineas is not less than nine hundred years.

This difference of opinion could not arise if the Christians possessed any real evidence concerning it. According to the Jews all these claims and assertions are wrong. They, on the basis of conjecture, attribute it to Samuel. So there are six different opinions about it.

THE BOOK OF RUTH

This book, too, is the subject of great differences of opinion. Some Christians think that it was written by Hezekiah, in which case it is not a revealed book. Some others hold the opinion that the author of this book is Ezra. All other Christians and the Jews attribute it to Samuel.

It is stated in the introduction to the Bible printed in Strasbourg in 1819 that the book of Ruth is a collection of family stories and the Book of Job is only a tale.

THE BOOK OF NEHEMIAH

The same kind of difference is present regarding the author and the period of this book. The most popular opinion is that it was written by Nehemiah. Athanasius, Epiphanius and

Chrysostome believe it to have been written by Ezra. According to popular opinion it cannot be accepted as a revealed book.

The first 26 verses of chapter 12 are different from the rest of the book of Nehemiah since in the first eleven chapters Nehemiah is referred to in the first person, while in this chapter the third person is used for no apparent reason. Furthermore, we find Darius, the King of Persia being mentioned in verse 22 of the same chapter, when in fact he lived one hundred years after the death of Nehemiah. The Christian commentators have to declare this anomaly as a later addition. The Arabic translator of the Bible has omitted it altogether.

THE BOOK OF JOB

The history of the book of Job is even more obscure and uncertain than the other books. There are about twenty-four contradictory opinions regarding its name and period. Maimonides, a celebrated scholar and Rabbi of the Jews, Michael, Leclerc, Semler, Hock, Isnak and other Christians insist that Job is a fictitious name and the book of Job is no more than a fiction. Theodore has also condemned it. Luther, the leader of the Protestant faith, holds it as purely a fictitious story.

The book has been attributed to various names on the basis of conjecture. However if we assume that the book was written by Elihu[27] or by a certain unknown person who was a contemporary of Manasse, it is not acceptable as a prophetic and revealed text.

THE PSALMS OF DAVID

The history of this book, too, is similar to the history of the book of Job. We do not find any documentary evidence to show a particular man to be its writer. The period of collection of all the Psalms is also not known. Whether the names of the Psalms are

---

[27] Elihu, the son of Bar'achel the Buzite was one of the friends of Job whose dialogue with Job is included in the book. (Job 32:6)

Prophetic or not is also unknown. The ancient Christians have different opinions about it. The writers, Origen, Chrysostome and Augustine believe it to have been written by the Prophet David himself. On the other hand, writers like Hilary, Athanasius, Jerome and Eusebius[28] have strictly refuted this. Horne says:

"Undoubtedly the former statement is altogether wrong".

According to the opinion of the latter group, more than thirty psalms are from unknown authors. Ten psalms from 90 to 99 are supposed to be from Moses and seventy-one psalms are claimed to be from David. Psalm 88 is attributed to Heman[29] and 89 to Ethan[30], while Psalms 72 and 177 are said to be from Solomon. And three psalms are believed to be from Jeduthun and one hundred and twenty psalms from Asaph, but some Christians refute that Psalms 74 and 79 are written by him. Eleven psalms[31] are supposed to have been written by three sons of Kore.

Some writers even think that the author of these psalms was a totally different person who attributed these psalms to the various writers concerned, while yet others of the psalms were written by another unknown person. Calmat says that only forty-five psalms were written by David, while the rest are by other people.

The ancient Jewish scholars enumerate the following names as the writers of the Psalms: the Prophets Adam, Abraham, Moses; and Asaph, Heman, Jeduthun[32] and the three sons of Kore. David only having collected them together. According to them

---

[28] Eusebius, a Bishop of Palestine, was born in 260 AD and is famous for his book, "The History of the Christian Church." He died in 340 AD.

[29] f. Heman, the Ezrabite, was a famous physician of the time. (1 Kings 4:31.)

[30] Ethan also was a physician like Heman. (Kings 4:31.)

[31] Psalms 42 to 49 and 84, 85 and 87.

[32] Jeduthun was the porter of the Prophet David. (Chr. 16 : 38),(25 : 6) Psalms 35, 66 and 77 are attributed to him.

David, himself, is not the author of any of the Psalms; he is just the collector of them.

Horne said that the judgement of modern Christian and Jewish scholars is that this book was written by the following authors: the Prophets Moses, David and Solomon; and Asaph, Heman, Ethan, Jeduthun and the three sons of Kore.

The same contradiction and confusion is found regarding the period of its compilation. Some scholars hold them to have been written and compiled in the time of David; some believe that they were collected by some friends of Hezekiah in his period; while some others think that they were compiled in different periods. Similar differences are also expressed about the names of the Psalms. Some claim that they are revealed, while others think that someone who was not a prophet had called them with these names.

Psalm 72, verse 20 says, "The Prayers of David, the son of Jesse are ended." This verse has been omitted in the Arabic translations apparently with the purpose of supporting the opinion of the first group that the whole Book of Psalms was written by the Prophet David. On the other hand it is also possible that this verse might have been added later to support the second group's opinion that the Prophet David was not the author of this book. In both cases the distortion of the text is proved either by omission of this verse or by addition of it.

THE BOOK OF PROVERBS

The condition of this book, too, is not much different from the books we have discussed so far. A few writers have claimed that the author of this whole book is the Prophet Solomon himself. This claim is false because of variations in linguistic idioms and style, and repetition of several verses found in this book.

Apart from this the first verses of chapters 30 and 31 also refute this assumption.[33]

---

[33] The headline of chapter 30 is "The words of Agur, the son of Jakeh, while the line of chapter 31 is , "The words of King Lemuel."

Even if we accept that some part of this book could have been written by Solomon which is possibly true for 29 chapters, these were not collected or compiled in his period because there is no doubt that several of them were collected by Hezekiah as is evident from 25:1:

"These are also proverbs of Solomon, which the men of Hezekiah, King of Judah, copied out. "

This was done 270 years after the death of Solomon.

Some writers are of the opinion that the first nine chapters of the book were not written by Solomon. Chapters 30 and 31 are attributed to Agur and Lemuel, as cited, but strangely the commentators could neither find out who these two authors were nor are they sure of their being prophets.[34]

On the basis of their usual presumptions they hold that they were prophets. However, this kind of conjecture is not acceptable to an impartial reader.

Some of them think that Lemuel is the second name of Solomon, but Henry and Scott state:

"Holden has rejected the assumption that Lemuel was another name of Solomon, and he has proved that Lemuel was a separate person. Perhaps he has got sufficient proof that the book of Lemuel and the book of Agur are revealed books. Otherwise they could have not been included in the canonical books."

Adam Clarke says in his commentary :

"This claim is not supported by any evidence that Lemuel was Solomon. This chapter was written a long period after his death. The idioms of the Chaldean language that are found in the beginning of this book also refute this claim."

And he comments on chapter 31:

"Certainly this chapter could not have been written by Solomon."

Verse 25 of this chapter says :

"there are also proverbs of Solomon which the men of Hezekiah copied out."

Verse 30 in the Persian version of the Bible printed 1838 says:

---

[34] f. Menley said that there is no information regarding Agur and Lemuel who compiled them.

"The words Agur, the son of Jakeh, even the Prophecy: the man spoken unto Ithiel and Ucal."

And the Bible printed in the Persian language in 1845 contains this:

"The words of Acur, son of Jafa, were such that the man spoke unto Ithiel, even Ithiel and Ucal."

The majority of writers have admitted that the book was compiled by many people including Hezekiah, Isaiah and perhaps Ezra.

THE BOOK OF ECCLESIASTES

This book, too, has a history of serious differences. Some writers have claimed that its author was Solomon. Rabbi Kammchi, a famous Jewish scholar, said that it was written by Isaiah. The scholars of the Talmud[35] attribute it to Hezekiah while Grotius says that this book was written by Zorobabel for his son, Ebihud. John, a Christian scholar, and some German scholars calculate it to have been written after the release of the Israelites from Babylon.

THE BOOK OF THE SONG OF SOLOMON

The history of this book is even more obscure and uncertain. Some of the writers attribute it to the Prophet Solomon or some person belonging to his time. Dr Kennicot and some writers coming after him had the opinion that the claim of its being written by Solomon was historically wrong and that it was written a long time after his death. Theodore, a missionary who lived in the fifth century AD, strictly condemned this book and the Book of Job, while Simon and Leclerc did not acknowledge it as a genuine book. Whiston said that it was a foul song and should be excluded from the holy books of the Old Testament. Some others have made the same judgement about it. Semler holds it as a

---

[35] The Talmud is a famous book of the Jews containing history and injunctions deduced from the Old Testament.

forged and fabricated book. The Catholic, Ward, has pointed out that Castilio declared it to be a vile song and decided that it should be excluded from the books of the Old Testament.

THE BOOK OF DANIEL

The Greek Translation of Theodotion, the Latin translation and all the translations of the Roman Catholics include the Song of Three Children and chapters 13 and 14 of this book. The Roman Catholic faith acknowledges this song and the two chapters, but the Protestants disapprove of it and do not consider it genuine.[36]

THE BOOK OF ESTHER

The name of the writer of this book as well as the time of its compilation is unknown. Some Christian scholars believe that it was written by scholars living in the period between Ezra and Simon. A Jewish Scholar Philon[37] claims that it was written by Jehoiachin, the son of Joshua[38],who had come to Jerusalem after the release from Babylon. St Augustine believed it to be a book of Ezra. Some other writers attribute it to Murdoch and Esther. Other details of this book will later be discussed in chapter 2 of this book.

---

[36] The Protestants do not include the song and the two chapters in their Bible. The Book of Daniel in their Bible consists of only twelve chapters.

[37] Philon was a Jewish scholar (30 BC - 40 AD) and a contemporary of Paul (Bible Handbook).

[38] All the versions of the book contain this, but he was not the son of Joshua, he was the son of Jehoakin. He ascended the throne of Jerusalem and ruled for three months.

THE BOOK OF JEREMIAH

We are certain that chapter 52 of this book cannot be claimed to have been written by Jeremiah. Similarly the eleventh verse of chapter 10 cannot be attributed to Jeremiah. In the former case, because verse 64 of chapter 51 of the Persian Version 1838 contains: "Thus far are the words of Jeremiah". While the Persian Translation of 1839 AD says: "The words of Jeremiah ended here."

In the latter case the reason is that verse 11 of chapter 10 is in the Chaldean language, while the rest of the book is in Hebrew. It is impossible to trace who inserted them in the text. The commentators have made several conjectures regarding the persons making this insertion. The compilers of Henry and Scott remarked about this chapter :

"It appears that Ezra or some other person inserted it to elucidate the predictions occurring in the previous chapter."

Horne says on page 194 of Vol. 4:

"This chapter was added after the death of Jeremiah and the release from the captivity of Babylon, some of which we find mentioned in this chapter too."

Further in this volume he says:

"Certainly the words of this Prophet are in the Hebrew language but chapter 10:11 is in the Chaldean language."

The Reverend Venema said:

"This verse is a later addition."

THE BOOK OF ISAIAH

A public debate was held between Karkaran, a religious leader of the Roman Catholics, and Warren about this book. This discussion was published in 1852 in Agra (India). Karkaran writes in his third letter that Stapelin, a learned German writer, had said that chapter 40 and all the chapters up to chapter 66 of the book of Isaiah were not written by Isaiah. This implies that

twenty-seven chapters of this book are not the writings of Isaiah.[39]

THE NEW TESTAMENT AND THE STATUS OF THE FOUR GOSPELS

THE GOSPELS OF MATTHEW, LUKE AND MARK.

All the ancient Christian writers and a great number of modern writers are unanimous on the point that the Gospel of Matthew was originally in the Hebrew language and has been completely obscured due to distortions and alterations made by the Christians. The present Gospel is merely a translation and is not supported by any argument or authority. Even the name of its translator is not definitely known. There are only conjectures that possibly this or that person might have translated it. This kind of argument cannot be acceptable to a non-Christian reader. The book cannot be attributed to its author only on the basis of uncertain calculations.

The Christian author of Meezan-ul-Haq could not produce any authority regarding the author of this book. He only conjectured and said that Matthew might possibly have written it in the Greek language. In view of this fact this translation is not acceptable and is liable to be rejected.

The Penny Encyclopedia says regarding the Gospel of Matthew :

"This Gospel was written in the Hebrew language and in the language which was in vogue between Syria and Chaldea in 41 AD Only the Greek translation is available. And the present Hebrew version is only a translation of the same Greek version."

Thomas Ward, a Catholic writer, says in his book:

"Jerome explicitly stated in his letter that some ancient scholars were suspicious about the last chapter of the Gospel of Mark; and some of them had doubt about some verses of chapter

---

[39] It is interesting that the number of the books of the Old Testament, according to the Protestants is thirty-eight, while the famous historian Eusiphius has said in c. 100 AD that there were twenty-two books containing the history of the past, which were acknowledged as being genuine and revealed. (G.T.Menley)

23 of the Gospel of Luke; and some other scholars were doubtful about the first two chapters of this Gospel. These two chapters have not been included by the Marchionites[40] in their book."

Norton writes in his book printed in 1837 in Boston:

" This Gospel contains a passage running from verse nine to the end of the last chapter which calls for research. It is surprising that Griesbach has not put any sign of doubt about its text, since he has presented numerous arguments to prove that this part was an addition by some later people."

Later in his book, giving some more arguments, he said:

"This proves that the passage in question is doubtful, especially if we keep in mind the habit of writers in that they usually prefer to add to the text rather than to omit from it."

Griesbach is one of the most reliable scholars of the Protestant faith.

THE INAUTHENTICITY OF THE GOSPEL OF JOHN

There is no authority for the claim that the Gospel of John is the book of the Apostle John to whom it has been attributed. On the contrary, there are several arguments that strongly refute this claim.

THE FIRST ARGUMENT:

Before and after the period of the Prophet Jesus, the style of writing and the method of compiling books was similar to the style

---

[40] Marchionite School is a sect of Christianity. They do not acknowledge the books of the Old Testament as genuine. They believe in two Gods. The creator of good and the creator of evil. To them, the books of the Old Testament are the books sent by the second God. The chapters in the books of the New Testament which contain references to the books of the Old Testament are either rejected or altered by them. The founder of this sect was Marchion (Abridgement from Izala-Tu-Shakuk page 192, 193 with reference to Lardner.)

of the present Muslim writers. It does not appear from this Gospel that John was making his own statements.[41]

It is not possible to refute the obvious evidence which the text itself offers unless strong arguments are presented to negate it.

THE SECOND ARGUMENT :

This Gospel contains this statement in 21:24:

"This is the disciple which testifieth of these things: and we know that his testimony is true," describing the Apostle John. This denotes that the writer of this text is not John himself. It leads us to guess that the writer has found some script written by John and has described the contents in his own language making some omissions and additions to the contents.

THE THIRD ARGUMENT :

In the second century AD when the authorities refused to accept this Gospel as the book of John, Irenaeus[42], a disciple of Polycarp[43], the disciple of John, was living. He did not make any statement to negate those who refused to accept the book and did not testify that he had heard Polycarp saying that this Gospel was the book of John, the Apostle. Had it been the book of John, Polycarp must have known it. It cannot be the truth that he heard Polycarp saying many secret and profound things which he related but did not hear a single word about a matter of such importance. And it is even more unbelievable that he had heard it and forgot, since we know about him that he had great trust in verbal statements and used to memorize them. This is evident from the

---

[41] The author means that there are passages in this gospel that describe John in the third person. If John is supposed to be the writer, he should have not used the third person for himself. (Wali Raazi)

[42] Irenaeus, the Bishop of Liune and a celebrated Christian scholar (130-184) His books against heresy are very popular. The Latin translations of his books are still available. (Encyc. Britannica)

[43] Polycarp (69-155) was a Bishop of Samarna. He lived in the period of the Apostles. His achievements against heresy are well-known.

following statement of Eusebius regarding the opinion of Irenaeus about verbal statements:

" I listened to these words with great care by the grace of God, and wrote them not only on paper, but also on my heart. For a long time, I have made it my habit to keep reading them."

It is also unimaginable that he remembered it and did not state it for the fear of his enemies. This argument also rescues us from the blame of refusing the genuineness of this Gospel from religious prejudice. We have seen that it was refused in the second century AD and could not be defended by the ancient Christians.

Celsus, who was a pagan scholar of the second century AD, fearlessly declared that the Christians had distorted their Gospels three or four times or more. This change or distortion changed the contents of the text.

Festus, the chief of the Manichaeans[44] and a scholar publicly announced in 4th century AD:

"It has been established that the books of the New Testament are neither the books of the Christ, nor are they the books of his apostles but unknown people have written them and attributed them to the apostles and their friends."

THE FOURTH ARGUMENT :

The Catholic Herald, printed in 1844, includes the statement in vol. 3 on page 205 that Stapelin said in his book that the Gospel of John was undoubtedly written by a student of a school in Alexandria. See how blatantly he claims it to be a book of a student.

THE FIFTH ARGUMENT :

Bertshiender, a great scholar, said:

> "The whole of this Gospel and all the Epistles of John were definitely not written by him but by some other person in the second century A.D."

---

[44] Manichaeans: a sect of the Christians claiming that the God who gave Moses the Pentateuch was not, God forbid, the True God, but a Satan. They believe in the New Testament but reject from it what they do not like.

THE SIXTH ARGUMENT :

Grotius, a famous scholar, admitted:

"There used to be twenty chapters in this Gospel. The twenty-first chapter was added after the death of John, by the church of Ephesus."

THE SEVENTH ARGUMENT :

The Allogin, a sect of the Christians in the second century AD, disowned this Gospel and all the writings of John.

THE EIGHT ARGUMENT :

The first eleven verses of chapter 8 are not accepted by any of the Christian writers and it will soon be shown that these verses do not exist in the Syriac version.

If there were any authentic proof to support it most of the Christian writers would have not made such statements. Therefore the opinion of Bertshiender and Stapelin is undoubtedly true.

THE NINTH ARGUMENT :

Horne, in chapter two of vol. 4 of his commentary says:

"The information that has been conveyed to us by the historians of the church regarding the period of the four Gospels is defective and indefinite. It does not help us reach any meaningful conclusion. The ancient theologians have confirmed absurd statements and written them down. Subsequent people accepted them just out of respect to them. These false statements thus were communicated from one writer to another. A long period of time has passed, and it has become very difficult to find out the truth."

Further in the same volume he says:

"The first Gospel was written either in 37 A.D. or 38 A.D. or in 43 A.D. or in 48 A.D. or in 61,62,63 and 64 A.D. The second Gospel was written in 56 A.D. or at any time after it up until 65 A.D. and most possibly in 60 or 63 A.D. The third Gospel was written in 53 or 63 or 64 A.D. The fourth Gospel was written in 68,69,70 or in 89 or 98 A.D."

THE EPISTLES AND THE REVELATION

The Epistle to the Hebrews, the Second Epistle of Peter, the Second and the Third Epistles of John, the Epistle of Jacob, the Epistle of Jude and several verses of the First Epistle of John are wrongly attributed to the apostles. These books were generally supposed to be doubtful up until 363 AD and continue to be considered false and unacceptable to the majority of Christian writers up until this day. The verses of the first Epistle of John have been omitted in Syrian versions.

The Arabian churches have rejected the second Epistle of Peter, both the Epistles of John, the Epistle of Jude, and the Revelation. Similarly the churches of Syria have rejected them from the beginning of their history.

Horne says in the second volume of his commentary (1822) on pages 206 and 207:

"The following Epistles and verses have not been included in the Syrian version and the same was the case with Arabian churches: the second Epistle of Peter, the Epistle of Jude, both the epistles of John, the Revelation, the verses from 2-11 of chapter 8 in the gospel of John, and chapter 5 verse 7 of the first Epistle of John. The translator of the Syrian version omitted these verses because he did not believe them to be genuine. Ward confirms this in his book (1841) on page 37: " Rogers, a great scholar of the Protestant faith has mentioned the name of a number of Protestant scholars who declared the following books as false and excluded them from the holy scriptures: the Epistle to the Hebrews, the Epistle of Jacob, the second and the third Epistles of John, and the Revelation."

Dr Bliss, a learned scholar of the Protestant faith stated:

"All the books up until the period of Eusebius are found acceptable," and he insists on the point that:

"The Epistle of Jacob, the second Epistle of Peter and the second and third Epistles of John are not the writings of the Apostles. The Epistle to the Hebrews remained rejected for a long period, similarly the Syrian church did not acknowledge the second Epistle of Peter, the second and third Epistles of John, the Epistle to Jude and the Revelation."

Lardner said in vol. 4 of his commentary on page 175:

"Cyrillus and the Church of Jerusalem did not acknowledge the book of Revelation in their period. Apart from this, the name of this book does not even occur in the list of Canonical books which he wrote."

On page 323 of the same volume he further said:

"Revelation was not the part of the Syrian version. Barhebroeus and Jacob did not include this book for comments in their commentary. Abedjessu omitted the second Epistle of Peter, the second and third Epistles of John, the Epistle of Jude and the Revelation from his list. All other Syrians have the same opinion about these books."

The Catholic Herald (1844) contains the following statement on page 206 of vol. 7:

"Rose has written on page 161 of his book that many Protestant scholars consider the book of Revelation non-believable. Professor Ewald has produced powerful arguments to prove that the Gospel of John and the Epistles of John and the Revelations of John cannot be the writings of the same person.

Eusebius makes the following statement in chapter 25 of vol. 7 of his history :

"Dionysius says that some ancient writers excluded the book of Revelation from the Holy Scriptures and have completely refuted it. He said that this book is meaningless and a great example of ignorance. Any association of this book with John or with a righteous man or with any Christian is wrong. In fact, this book was attributed to John by a heretic Cerinthus. I wish I had the powers of excluding it from the Holy Scriptures. As far as my own opinion is concerned, I believe it to be from someone who was inspired. But what I cannot easily believe is that the writer was any of the apostles, or that he was the son of Zebedee or brother of Jacob."

On the contrary the idiom of the text and its style strongly indicate that the writer cannot have been the Apostle John who is mentioned in the Book of Acts because his presence in Asia Minor is not known. This John is totally a different man who is an Asian. There are two graves in the city of Ephesus, both bearing the inscription of John. The contents and the style of this book indicate that John, the Evangelist, is not the writer of this book. Since the text of the Gospel and the Epistles is as refined as the

style of the Greeks. Contrary to this the book of Revelation contains a text very different in style from the Greeks, full of uncommon expressions.

Besides this the Evangelists have a common practice in that they do not disclose their names in the Gospels nor in the Epistles, but describe themselves in the first person or in the third person, while the writer of this book has mentioned his own name. In the revelation of Jesus in chapter 1 he says: "The revelation of Jesus Christ which God gave unto him to show unto his servants things which must shortly come to pass; and he sent and signified it by his Angel unto his servant John." He also writes in chapter 4: "John to the seven churches which are in Asia." In chapter 9 he says: "I, John, who am your brother, and companion in tribulation and in this kingdom, and patience of Jesus Christ." Again in 22:8 he says: " I John saw these things and heard them."

He mentions his name in all the above verses contrary to the general practice of the Evangelists. The explanation that the writer has disclosed his name against his normal practice in order to introduce himself cannot be acceptable because if this had been his object he would have used specific words together with his name defining his intention. For example, he could have written John, the son of Zebedee or brother of James. He only uses some general words like " your brother ", companion in patience etc., which do not serve the purpose of his introduction.

Eusebius also says in chapter 3 of vol. 3 of his book:

"The first Epistle of Peter is genuine, but his second Epistle should never be included in the Holy Scripture. Fourteen Epistles of Paul are, however, read. The Epistle to the Hebrews has been excluded by some people."

He further elaborates in chapter 25 of the same book:

"It has been a point of debate whether the Epistles to James, and Jude, the second Epistle of Peter, and the Epistles of John I and II were written by the Evangelists or some other writers of the same names. It should be understood that the Acts of Paul, the Revelation of Peter, the Epistle of Barnabas and the book entitled, 'The Institution of the Disciples" are rejected books and this can be proved. The Revelation should also be included in this list."

Eusebius also quotes a statement of Origen concerning the Epistle to the Hebrews in chapter 25 of vol. 6 of his book:

"It is a popular notion among the people that this Epistle (Hebrews) was written by Clement of Rome (150-220) and some people think that it was written by Luke."

The Irish missionary Lyon (178) and Hippolitus (220) and Nouclus, the missionary of Rome (251), refused to accept the genuineness of the Epistle to the Hebrews. Turtullien, the bishop of Carthage (d. 200) says that this Epistle belongs to Barnabas. Caius, the Presbyter of Rome (d. 251) counted thirteen Epistles of Paul and did not count this Epistle. Cyprien, the bishop of Carthage (248), does not make any mention of this Epistle. The Monophysite churches still refuse to acknowledge the second Epistle of Peter and the second and third Epistles of John.

Scaliger disowns the Epistle to the Hebrews by saying that whoever was the author of this Epistle had wasted his time. Eusebius, in chapter 23 of vol. 2 of his book says:

"Generally this Epistle is supposed to be false and several ancient writers have mentioned this. Our opinion about the Epistle of Jude is not different but many churches still act according to it."

The History of the Bible (1850) contains this statement:

"Grotius says that this Epistle, that is, the Epistle of Jude was written by Jude Oskolf (Archbishop) the 15th Oskolf of Jerusalem living in the period of the Emperor Hadrian."

Eusebius has stated in his history vol. 6, chapter 25:

" Origen said in vol. 5 of his commentary on the Gospel of John that Paul did not write anything to the churches, and if he wrote to any church it was not more than a few lines."

According to Origen, all the Epistles which are attributed to Paul, were not written by him. They are hypothetically attributed to him. Perhaps a few lines of Paul might also be present in these Epistles.

Keeping all these statements in mind, we are led to believe the truth of the following statement made by Festus:

"The author of the New Testament is neither Jesus Christ nor his apostles, but a certain man of unknown identity has written them and attributed them to the Evangelists."

The truth of this statement has been proved beyond doubt. We have already shown earlier in this book that these six Epistles and the Book of Revelation were not believed in and remained rejected up until 363; and they were not acknowledged even by the council

of Nicaea in 325. Then in 364 the members of the council of Liodesia acknowledged the six Epistles. The Book of Revelation remained excluded even in this meeting but later on in 397 was acknowledged by the Council of Carthage.

The decision of the two councils about these books cannot be considered as an argument for obvious reasons. Firstly all the councils had acknowledged the Book of Jude. The Council of Liodesia then accepted the ten verses of chapter 10 from the Book of Esther, and the six chapters subsequent to chapter 10. The Song of Solomon, Tobit, Baruch, Ecclesiastes and Maccabees were acknowledged by the council of Carthage, while all the subsequent councils confirmed the decision of the above three councils.

Now, if the decisions of these councils were founded on authenticated arguments, which they most certainly were not, then the Protestants would have accepted them, but on the other hand, if their decisions were arbitrary, as was in fact the case, it was necessary for the Protestants to reject all of these books. We are very much surprised to note that they accepted the Councils' decision regarding the six Epistles as well as the Book of Revelation but rejected it concerning the other books, especially the book of Judith which had been unanimously acknowledged by all the councils. This decision is again arbitrary and without justification.

Their only proffered reason, that the original versions of these books had been lost, cannot be accepted because Jerome confirmed the fact that he found the original versions of Jude and Tobit in the Chaldean language and the original book of Ecclesiasticus in Hebrew, and these books have been translated from the original versions. On this basis, the Protestants should at least accept these books and they should in fact reject the Gospel of Matthew since the original of that book was lost.

The statement of Horne, already quoted previously, proves the fact that the ancient Christians were not very particular about looking into the authenticity of their traditions. They used to accept and write all kinds of mythical and fabulous stories and traditions which were followed and acted upon by the people of subsequent times. In view of this, the most acceptable conclusion is that the scholars of these councils must have heard some of these

traditions, which, after having been rejected for centuries, were acknowledged by them without any authentication.

Because the holy scriptures are treated by the Christians in the same way as ordinary books of law and civil administration, they continually changed and altered the texts to suit their needs. A few examples of this will be sufficient to establish our claim.

The Greek translation was consistently acknowledged as the authoritative text from the time of the Apostles to the 15th century. The Hebrew versions were believed to have been distorted and the Greek translation was considered the accurate version. Subsequently the position of these books was altogether changed. The distorted version was acknowledged as accurate and the accurate one as distorted.

The Book of Daniel in the Greek version was genuine in the eyes of the early scholars, but after Origen declared that it was incorrect, they rejected it and replaced it with the version of Theodotion[45].

The Epistle of Aristias remained on the list of the Holy Scriptures but in the seventeenth century some objections were raised against it and suddenly it turned into a false document in the eyes of all the Protestant scholars.

The Latin version is believed genuine by all the Catholics, while it is considered distorted and unbelievable by the Protestants.

The small book of Genesis remained genuine and believable up until the 15th century while the same book was declared false and rejected in the16th century.

The third Book of Ezra is still acknowledged by the Greek church but has been rejected by both the Catholics and the Protestants. Similarly the Song of Solomon was considered genuine and a part of the Holy Scriptures and can still be found in the Codex Elexandrine[46], yet it is now rejected.

---

[45] Theodotion was a Hebrew scholar who prepared a translation of the scripture from the current Hebrew text.

[46]This is a version of the Bible attributed to Elexandrianose, hence its name. This version can be seen in the British Museum.

The gradual realization of the distortions present in a number of their holy books is bound to lead the Christians, sooner or later, to admit to the truth of the fact that the great part of the Judeo-Christian scriptures have undergone great changes and distortions.

We have shown that the Christians do not possess any authentic records or acceptable arguments for the authenticity of the books of either the Old Testament or the New Testament.